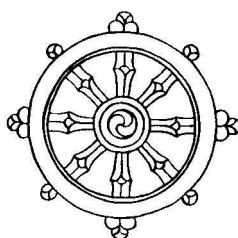




BASIC TEACHINGS OF THE CONSCIOUSNESS-ONLY SCHOOL OF BUDDHISM

Compiled by Ronald Epstein



Contents

1. Introduction (from Buddhism A to Z)
2. Biography of the Venerable Asanga (from Buddhism A to Z)
3. Biography of the Venerable Vasubandhu (from Buddhism A to Z)
4. Biography of Tripitaka Master Sywan-Dzang (from Buddhism A to Z)
5. "The Transformation of Consciousness into Wisdom in the Chinese Consciousness Only School according to the Cheng Wei-Shr Lun" by Ronald Epstein (reprinted from Vajra Bodhi Sea, Jan. Feb. Mar. 1985)
6. "Verses Delineating the Eight Consciousnesses" by Tripitaka Master Sywan Dzang, translated with explanation by Ronald Epstein

I. INTRODUCTION

Consciousness-Only School

The starting point of the Consciousness-Only School is that everything is created from the mind as is "consciousness-only".

Everything, from birth and death to the cause of attaining nirvana, is based upon the coming into being and the ceasing to be of consciousness, that is, of distinctions in the mind.

Consciousness-Only doctrine is characterized by its extensive and sophisticated inquiry into the characteristics of dharmas. For if we can distinguish what is real from what is unreal, if we can distinguish what is distinction-making consciousness and not mistake it for the originally clear, pure, bright enlightened mind, then we can quickly leave the former and dwell in the latter.

Ch'an Master Han-shan (AD 1546-1623) has said, "When Consciousness-Only was made known to them (i.e., those of the Hinayana vehicles), they knew that [all dharmas] had no existence independent from their own minds. If one does not see the mind with the mind, then no characteristic can be got at. Therefore, in developing the spiritual skill necessary for meditative inquiry, people are taught to look into what is apart from heart, mind, and consciousness and to seek for what is apart from the states of

unreal (polluted) thinking."

The founder of the Consciousness-Only School was the Bodhisattva Maitreya, who transmitted its teaching to the Venerable Asanga. He and his brother Vasubandhu were responsible for its early spread in India. The school was influential in Jung-Gwo (i.e., China) primarily because of the efforts of Tripitaka Master Sywan-Dzang.

II. Asanga (Bodhisattva)

Together with his teacher the Bodhisattva Maitreya, Asanga was the founder of the Yogacara, or Consciousness-Only, School of Mahayana Buddhism.

The oldest of three sons, all called Vasubandhu, born in Purusapura (Peshwar) who were members of the Kausika family of Indian brahmins. All three became Buddhist Bhikshus. Asanga's youngest brother was known as Virincivatsa, while the middle brother was known merely as Vasubandhu (see below).

Asanga was a man who was endowed with the innate character of a Bodhisattva. He became a Bhikshu of the Sarvastivada School, but afterwards he practiced meditation and became free from desire. Though he investigated the doctrine of emptiness, he could not understand it. He was about to commit suicide. Pindola, an Arhat, who was then in Eastern Purvavideha, having perceived this, came to him from that region and expounded the doctrine of emptiness peculiar to the

Hinayana. He arranged his thoughts according to what he was taught and at once comprehended it. Though he had attained the doctrine of emptiness peculiar to the Hinayana, he, nevertheless, did not find comfort in it. Thinking that it would not be right to drop the matter altogether, he went up to the Tusita Heaven using the supernatural power peculiar to the Hinayana and inquired of Maitreya, the Bodhisattva, who expounded for him the doctrine of emptiness belonging to the Mahayana. When he returned to Jambudvipa, he investigated according to the methods explained to him and soon became enlightened. While he was engaged in investigation, the earth began to quake (of its own accord) in six ways. Since he understood the doctrine of emptiness, he called himself "Asanga", which means "without attachment". He afterwards often went up to the Tusita Heaven in order to ask Maitreya about the doctrines of the Mahayana sutras. The Bodhisattva explained them extensively for him. Whenever he acquired any new understanding, he would come back to Jambudvipa and teach it to others. Most of those hearing him did not believe him. Asanga, Teacher of the Dharma, then prayed, saying, "I now intend to bring all beings to believe fully in the doctrine of the Mahayana. I only pray that you, O Great Master, come down to Jambudvipa to expound the Mahayana so that all beings may become

fully convinced of its truth." Maitreya, thereupon, in accordance with his prayer, came down to Jambudvīpa at night, flooding it with great rays of light, had a large assembly of those connected with the Dharma called in a lecture hall, and began to recite the Saptadasabhūmi-sūtra. After having recited a passage, he would explain its purport. The seventeen bhūmis were finished during the nights of four months. Although all were together in one and the same hall listening to the discourse, it was, nevertheless, only Asaṅga, Teacher of the Dharma, who had access to the Bodhisattva Maitreya, while the others could merely hear him from afar. At night, all together heard the religious discourse by Maitreya, while in the daytime Asaṅga, Teacher of the Dharma, commented once again, for the sake of others, upon what had been taught by the Bodhisattva. In this way all the people could hear and believe in the doctrine of the Mahāyāna. Maitreya, the Bodhisattva, taught Asaṅga, Teacher of the Dharma, to learn the "sunlight" samādhi. As he learned according to what he had been taught, he subsequently attained entry into that samādhi. After he attained entry into that samādhi, what he formerly could not understand all became intelligible. Whatever he heard or saw was never forgotten, his memory having become retentive, whereas he formerly could not fully understand the sūtras of the Mahāyāna, such as the Avatamsaka,

previously taught by the Buddha. Maitreya explained for him all these in the Tusita heaven; thus the Teacher of the Dharma became well-versed in them and remembered them all. Afterwards in Jambudvīpa he composed several upadesa on the sutras of the Mahayana, in which he expounded all the teachings of the Mahayana taught by the Buddha. (Paramartha, "The Life of Vasubandhu", J.

Takakusu, tr. [with some editing], pp. 273-275)

III. Vasubandhu (Bodhisattva) (fl. 4th cent. AD)

The second of three sons, born in Purusapura (Peshwar), India, into the Kausika family of Indian Brahmins. All three sons were called Vasubandhu and all three became Buddhist Bhikshus. His older brother was known as Asanga and his younger brother as Virincivatsa. He is known simply as Vasubandhu. In his youth he adhered to the Hinayana teachings of the Sautrantika School and wrote the Abhidharmakosa, perhaps the most well-known of all treatises on the Abhidharma. He was converted to the Mahayana by his older brother the Bodhisattva Asanga. After his conversion, he wrote many celebrated works on the Consciousness-Only School of the Mahayana, including the Twenty Verses on Consciousness-Only and the Thirty Verses on Consciousness-Only.

VASUBANDHU'S CONVERSION

"Asanga, teacher of the Law [Dharma], saw that his younger brother was endowed with an intelligence surpassing that of others, his knowledge being deep and wide, and himself well-versed in

esoteric and exoteric doctrines. He was afraid that the latter might compose a sastra and crush the Mahayana. He was living then in the land of the Hero (Purusa-pura) and sent a messenger to

Vasubandhu in Ayodhya with the following message: "I am seriously ill at present. You had better attend to me quickly." Vasubandhu followed the messenger to his native land, saw his brother and inquired what was the cause of his illness. He answered: "I have now a serious disease of the heart, which arose on account of you."

Vasubandhu again asked: "Why do you say on account of me?" He answered: "You do not believe in the Mahayana and are always attacking and discrediting it. For this wickedness you will be sure to sink forever in a miserable life. I am now grieved and troubled for your sake to such an extent that my life will no longer survive. On hearing this Vasubandhu was surprised and alarmed and asked his brother to expound the Mahayana for him. He then gave him a concise explanation of the essential principles of the Mahayana. Thereupon the Teacher of the Law (Vasubandhu), who was possessed of clear intelligence and especially of deep insight, became at once convinced that the truth of the Mahayana excelled even that of the Hinayana.

"He then fully investigated, under his brother, the principles of the Mahayana. Soon after he became as thoroughly acquainted with the whole as his brother was. When its meaning was already clear to him, he would meditate on it. From the beginning to the end everything was perfectly in accordance with the truth, there being nothing contradictory to it. For the first time he realized that

the Hinayana was wrong and the Mahayana right. If there were no Mahayana, then (he thought) there would be no path (marga) and no fruition (phala) of the Tri-yana [Three Vehicles]. Since he formerly did harm by speaking ill of the Mahayana, in which he then had no faith, he was now afraid that he might fall into a miserable life on account of that wickedness. He deeply reproached himself and earnestly repented of his previous fault. He approached his brother and confessed his error, saying: 'I now desire to make a confession. I do not know by what means I can be pardoned for my former slander.' He said (further): 'I formerly did harm speaking ill (of the truth) by means of my tongue. I will now cut out my tongue in order to atone for my crime.' His brother answered: 'Even if you cut out your tongue a thousand times, you cannot wipe out your crime. If you really want to wipe out your crime, you must find some other means.' Thereupon he asked his brother to explain the means of wiping out the offence. The latter said: 'Your tongue was able to speak very skillfully and effectively against the Mahayana, and thus discredit it. If you want to wipe out your offence, you must now propound the Mahayana equally skillfully and effectively.'" (The Life of Vasubandhu, J. Takakusu, tr., pp. 290-292)

A eulogy says:

It is difficult to practice two teachings at once.

He brought forth the secret meanings of the Compassionate Sage.

In awesome Shastras like piled up clouds,
Explaining the untransmitted doctrine,
Revealing the Consciousness-Only,
complete in both the Nature and Appearance Schools.

An eternal Dharma lamp,
He lights a million generations.

(VBS #20, p. 2)

IV. Sywan-Dzang (Tripitaka Master) (596-664)

Great enlightened master, translator, and founder of the
Consciousness-Only School in China.

"This Bhikshu's contributions to Buddhism have been
exceptionally great. It can be said that from ancient times to
the present, there has never been anyone who can compare to this
Dharma Master in his achievements. His worldly name was Ch'a. His
father was an official, but a poor one. Why did he end up a poor
official? It was because he didn't take bribes. He wasn't after
the citizens' money nor that of the government. He wasn't like
people today who hold office and always feel they are earning too
little money so that on top of their government salary they force
the citizens to give them their hard-earned money as well. Dharma
Master Sywan-Dzang's father didn't want money. He remained a poor
official all his life. Even though he was poor, he had a virtuous
nature and because of that he had two sons who left the home-life,
lectured Sutras, and were adept cultivators of the Way.

"Dharma Master Sywan-Dzang left the home-life at the age of

thirteen and commenced his study of the Buddhadharma. During those early years of study, if there was a Dharma Master lecturing a Buddhist text, no matter who the Dharma Master was or how far away the lecture was being held, he was sure to go to listen, whether it was a Sutra lecture, a Shastra lecture or a Vinaya lecture. He went to listen to them all. Wind and rain couldn't keep him away from lectures on the Tripitaka, to the point that he even forgot to be hungry. He just ate the Dharma, taking the Buddhadharma as his food and drink. He did this for five years and then took the Complete Precepts.

"However, the principles lectured by the Dharma Masters he heard were all different. They all explained the same Sutras in very different ways--each with his own interpretation. And there was a big difference between the lectures of those with wisdom and those without wisdom. But Dharma Master Sywan-Dzang had not yet really become enlightened, and he didn't have the Selective Dharma Eye, and so how could he know whose lectures to rely on? At that time he vowed to go to India, saying,

The Buddhadharma has been transmitted from India, and so there is certainly true and genuine Buddhadharma to be found in India.

Thereupon, he wrote a request for permission to go to India to seek the Dharma and presented it to the emperor. Emperor Tai Dzang of

the Tang Dynasty did not grant his wish, but Dharma Master Sywan-Dzang, who had already vowed to go, said, 'I would prefer to disobey the son of Heaven and have my head cut off than not to go

and seek the Dharma.' And so he returned to the monastery and began to practice mountain-climbing. He piled chairs, tables, and benches together to simulate a mountain and practiced jumping from one piece of furniture to the next. This was his method of practicing mountain-climbing. From morning till night he leaped from table to chair. Probably there weren't any big mountains -- where he lived, and so he had to practice in the temple. All the young, old, and older novices wondered what he was up to, jumping on furniture all day long instead of reciting Sutras or cultivating. He didn't tell anyone that he was training to climb the Himalayas, and so most people thought he was goofing off. Eventually he trained his body so that it was very strong, and then when he was physically able, he started his trip through Siberia. "On the day of his departure, when Emperor Tai-Dzung learned he intended to go even without imperial consent, the emperor asked him, 'I haven't given you permission and you still insist on going. When will you be back?'

"Dharma Master Sywan-Dzang replied, 'Look at this pine tree. The needles are pointing toward the west. Wait until those needles turn around and face east. That is the time when I will return.' He didn't say how many years that would be. And so he set out. At that time there were no airplanes, steamboats, buses, or trains. There were boats, but they were made of wood and not too sturdy. Besides, since he didn't have imperial permission, he probably could not have gotten the use of a boat anyway. And so he

travelled by land through many countries, from the Siberian area of the Russian border to India. He was gone for more than a decade. When he reached India, he didn't know the language at all. But bit-by-bit he studied Sanskrit and listened to many Dharma Masters lecture the Buddhadharma. Some people say this took him fourteen years. Others say it took nineteen. In general he went through a great deal of suffering and difficulty to study the Buddhadharma and then when he'd completed his studies, he returned to China.

"When his return was imminent, the needles on the pine tree turned to the east. As soon as the emperor saw that the pine needles were indeed pointing east, he knew that Dharma Master Sywan-Dzang was coming back and he sent out a party of officials to the western gate to welcome him and escort him back. When they reached the gate, there indeed, was Dharma Master Sywan-Dzang returning.

"Dharma Master Sywan-Dzang then concentrated on translating the Sutras and other works that he had brought back with him. He translated from Sanskrit into Chinese. At the time when he was translating the Mahaprajnaparamita-sutra, within one single year, the peach trees blossomed six times. That was a sign of the auspiciousness of the Mahaprajnaparamita-sutra and its importance to all of us. The fact that it was being translated moved even the wood and plants to display their delight.

"Dharma Master Sywan-Dzang translated a great many sutras.

While in India, he bowed to the Buddha's sarira and bones. He saw

where the Buddha in a previous life had given up his eyes, and went to the place where the Buddha in a previous life had practiced the conduct of patience, and went to the place where the Buddha in a previous life had given up his life for the sake of a tiger. He also went to see the Bodhi tree under which the Buddha realized the Way. He went to all of those places celebrated in Buddhism. These pilgrimages are another indication of the extent of his true sincerity. While in India, whenever he met Dharma Masters, he never looked down on them, no matter how little they may have cultivated. He was extremely respectful. He wasn't the least bit arrogant or haughty. When he finished his studies, many Small vehicle Dharma Masters and masters of externalist ways came to debate with him, but none was able to defeat him.

Dharma Master Sywan-Dzang is known as a Tripitaka Master (Tripitaka='Three Treasures', 'Three Baskets'). The Tripitaka includes the Sutra Treasury, the Shastra Treasury, and the Vinaya Treasury. He was honored with this title because he understood all three Treasures without obstruction. . . .

"As to his name, Sywan means 'esoteric and wonderful.' He was esoteric in the sense that none could really understand him.

Dzang means 'awe-inspiring.' He was awe-inspiring in that he could do what others could not do. He was an outstanding person among his peers. . . ." (HD 15-17)

The Master's name has also been transliterated as follows:

Hsuan-tsang, Yuan Chwang, etc.

V.THE TRANSFORMATION OF CONSCIOUSNESS INTO WISDOM
IN THE CHINESE CONSCIOUSNESS-ONLY SCHOOL
ACCORDING TO THE CHENG WEI-SHR LUN

by Ronald Epstein

In the Chinese Consciousness-Only School of Buddhism, Buddhahood, characterized by the perfectly enlightened mind of True Suchness (bhutatathata) is understood as the final realization of a systematic and gradual path. Buddhahood is not a goal which is attained through the acquisition of a special conceptual understanding. Rather it is the end product of a fundamental internal transformation of all mental activity. In the language of Consciousness-Only, that process is referred to as the transformation of "consciousness" that has attachment to distinctions as its basic nature, into "wisdom" that is by its very nature totally free from attachment. "Wisdom", therefore, indicates a radically, qualitatively and totally different type of mental functioning. The purpose of this paper is twofold: 1) to delineate briefly the stages of transformation, and 2) after transformation is complete and Buddhahood has been realized, to indicate how the immanent aspect of Buddhahood utilizes wisdom to function in the world. Below we shall try to give a sketch of the prescriptions given by the School to rid oneself of the basic obstacles on the pathway to Buddhahood and to indicate briefly the manner in which one functions in the world after those obstacles have been removed.

THE SYSTEM OF THE EIGHT CONSCIOUSNESSES

The Consciousness-Only School describes the mind as a system of seven active consciousnesses (vijñāna) which all develop out of the eighth, or storehouse, consciousness. The latter is passive and contains the potentials, or "seed~" (bīja) for the development and activity of the first seven consciousnesses. The seventh consciousness contains the sense of self or of ego individuality with which it defiles the first six consciousnesses. The sixth consciousness is a perceptual and cognitive processing center, while the first five consciousnesses are the perceptual awarenesses of eyes, ears, nose, tongue and body.

Although with the emanation of these consciousnesses out of the eighth formal division is made among them, the distinction is totally based upon mental distinction. The eight are still basically "one." To use a simple analogy, let us think of a room with seven light-bulbs. You flick the light switch and seven distinct lights shine. Turn the switch off and the lights disappear. Yet there is just one electric current, and its source is comparable to the storehouse consciousness, or, as it is understood in the transformation of consciousness, to the enlightened mind.

The system of eight consciousnesses, and the mental dharmas (caittas) which arise out of them and are dependent upon them, was developed as an important part of a pragmatic psychology of mind. The system can be used to describe in a manner which is accurate and practical both mental functioning and the specific techniques

employed on the Path to the enlightenment of Buddhahood. It provides a way to account for mental processes without recourse to the notions of a real, permanent self (atman) or of real, permanent external (and internal) objects (dharma). All actual and potential realms of experience are shown to be contained within the transformations of consciousness and appear as manifestations of the distinction-making mind.

Nevertheless, because of our attachment to and belief in the reality of self and the reality of the "objects" (dharma) which we perceive and understand to be the external world, the true nature of ourselves and the world is obscured so that we are unaware of it.

THE TYPES OF ATTACHMENT

The basic obstacles which arise from the distinction-making character of consciousness are the division of the world into 1) subject, or one who grasps onto distinctions (the grasper), and 2) object, those distinctions which are grasped (the grasped). This distinction occurs on various levels and is reflected in each

of the eight consciousnesses. The grasper corresponds to attachment to self and the grasped to attachment to dharmas. The former is often referred to as the obstacle of the afflictions and the latter as the obstacle of the knowable. These obstacles or attachments are of two types: 1) innate, and 2) distinguished or learned.

The innate attachments are quite subtle and have existed from beginningless time as part of the human (or more generally, the sentient) condition. The distinguished attachments, on the other

hand, are coarser and arise from the distinction-making of our cognitive and perceptual processes. These attachments, the innate and distinguished attachments to self and the innate and distinguished attachments to dharmas, are the only obstacles to the realization of Buddhahood.

A) THE ATTACHMENT TO SELF

The innate attachment to self is twofold. By taking the eighth consciousness, more specifically its "perceived portion," as its object, the seventh consciousness generates a continuous image of the eighth or storehouse consciousness as a real permanent self. Secondly, by taking the manifestation of the five aggregates (form, feeling, cognition, formation, and consciousness) as object, the sixth consciousness generates various non-continuous concepts of self. The distinguished attachment to self belongs solely to the realm of the sixth consciousness and is much coarser in nature than the innate attachment of the seventh consciousness. The sixth consciousness either takes various aspects of the aggregates as object and conceives them to be the real self or independently generates self-concepts and takes them to be the real self. Such wrong conceptualization is often the result of misinformed religious or philosophical teaching.

B) THE ATTACHMENT TO DHARMAS

The innate attachment to dharmas is also twofold. As the seventh consciousness takes the eighth consciousness as its object, it can also use it, more specifically its "perceived portion," to

generate a continuous mental image of the eighth consciousness as dharmas. Likewise, the sixth consciousness can take aspects of the aggregates and the perceptual faculties and their objects to be real dharmas; however, in contrast to the seventh consciousness, the functioning of the sixth consciousness in this manner is discontinuous.

The distinguished attachment to dharmas is exclusively an aspect of functioning of the sixth consciousness and is relatively coarse in its nature. The sixth consciousness can either take concepts of the Hinayana Buddhist dharmas to be real or take the various objective categories or elements of non-Buddhist schools to be real. In other words, it mistakes its own concepts of an external reality for a real external reality.

THE FIVE-STAGE PATH OF THE BODHISATTVA

Now that we have briefly outlined the nature of the obstacles to the realization of Buddhahood, we are in a position to discuss the Consciousness-Only School's prescriptions for their elimination. This is the gradual five-stage process known as the Path of the Bodhisattva. It begins with the birth of the intention to become fully enlightened (*bodhicittotpada*), which marks the entrance into the first stage, that of gathering provisions or Resources. It is followed by the stages of Application, Vision, Meditational Development, and culminates in the final stage which is Perfection, the perfect enlightenment of Buddhahood, the full realization of True Suchness.

1. THE STAGE OF RESOURCES

In the stage of developing his Resources, the Bodhisattva develops his deep faith in and understanding of the teachings of Consciousness-Only. During this period the Bodhisattva is merely able to subdue the rise in consciousness of the coarse, learned aspects of the grasper and the grasped, that is, of attachment to self and dharmas. In other words, he learns to see through and replace with dharmic analysis the learned conceptual analysis of perceiving and thinking about the world in terms of a real self and real objects. He does this by learning to prevent such concepts from arising and then snowballing in- to verbal and physical activities (the creation of karma) . Thus he is able to utilize effectively the Consciousness-Only School's doctrinal framework in his everyday thinking and functioning in the world.

11. THE STAGE OF APPLICATION

In the following stage, that of Application, concentration and insight are developed through preliminary meditational practices called the Four Aids to Penetration: Heat, Summit, Patience, and Highest Worldly Dharma. The Heat, Summit, and first two portions of the Patience Aid are practiced in meditations in which one enters into the first three dhyanas. The remainder of Patience and Highest Worldly Dharma Aids can only be practiced by entering into the fourth dhyana. During this gradual process not only is manifestation of the coarse, learned aspect of grasper and grasped subdued so that it no longer arises in consciousness, but the

seeds of its manifestation, which are stored in the eighth consciousness, are completely destroyed. Since the seeds have been destroyed, they cannot sprout in dharmas; therefore, this coarse aspect of the attachment to self and dharmas can never again appear. It is the completion of this process that allows entrance into the third stage.

III. THE STAGE OF THE PATH OF VISION

Entrance onto the Path of Vision provides the first real experience of True Suchness. It marks leaving the worldly flow

and entering the flow of the Holy Ones. It corresponds to entrance onto the first of the "grounds" (bhumi) of the Path of the Bodhisattva, the Ground of Extreme Joy. It is at this point that the gradual transformation of consciousness into wisdom begins. This pure wisdom is the activity or functioning of True Suchness. The process of transformation is a gradual one and takes place as the Bodhisattva passes through the Ten Grounds of the Bodhisattva.

IV. THE STAGE OF THE PATH OF MEDITATIONAL DEVELOPMENT

On the Path of Meditational Development (from dwelling on the first ground of the Bodhisattva through the final, tenth, ground) the wisdom, which first appeared on the Path of Vision, gradually eliminates the manifestations and the seeds of the manifestations of the innate attachments of grasper and grasped. In passing through the first seven grounds, the Bodhisattva eliminates all the seeds of the subtle, innate attachment to self of both sixth and seventh consciousnesses (obstacle of the afflictions; the grasper).

The single exception is the very subtle seeds of what is known as the spontaneous aspect of the obstacle afflictions. The Bodhisattva must preserve those seeds all the way up to the moment of realizing Buddhahood because they are the primary cause of the Bodhisattva's continued rebirth and, therefore, necessary for continued progress on the Path of the Bodhisattva.

The subtle, innate attachment to dharmas, (the obstacle of the knowable); the grasper (the grasper) is also eliminated in gradual stages as the Bodhisattva proceeds through the ten grounds. On the final, tenth ground, the last, extremely subtle attachments to all known dharmas and their seeds, together with the above-mentioned seeds of the spontaneous aspect of the affliction obstacle necessary for rebirth, are completely eliminated. Then there can no longer ever be any kind of attachment, coarse or subtle, to self or dharmas, grasper or grasped. The obstacle of the afflictions and the obstacle of the knowable are completely eliminated.

V. THE STAGE OF PERFECTION

Having outlined briefly the Path to Buddhahood and the stages in which the various obstacles to that enlightenment are eliminated, we are now in a position to discuss in greater detail the types of wisdom in terms of how they are used on the Path. As we have already seen, the distinguished or learned aspects of attachment to self and dharmas, grasper and grasped, are destroyed at the moment of entrance onto the Path of Vision. Their elimination clears the way for the appearance of a pure wisdom

that has two components. It is characterized as pure because of its complete lack of outflows (asraya), that is, the outward flowing of the mind and its attachment to various aspects of the conditioned world. Previous to this, the wisdom used as a guiding force in the meditational process was an impure, preliminary "applied" wisdom (prayogajnana) characterized by outflow. The

first of the two components of the non-outflowing wisdom is called fundamental wisdom (mulajnana). It is characterized as non-distinction-making (nirvikalpa). In the process of its initial appearance, it naturally destroys the seeds of the distinguished attachment to self and dharmas. The destruction of the seeds and the appearance of the fundamental wisdom is a simultaneous and instantaneous process. The second component of the non-outflowing wisdom is based on the first and for that reason is called subsequently attained wisdom (prsthalabdajnana). It is an expedient wisdom which operates in the world of distinctions. It analyzes the characteristics of dharmas, yet does not become attached to those characteristics as is the case with the preliminary "applied" wisdom, which has outflows. The subsequently attained wisdom reflects on the seeming characteristics of True Suchness and in this way is used to eliminate the seeds of learned attachment to self and dharmas. However, the mode of its functioning is gradual. It is employed in various meditational techniques to destroy the many separate aspects of the learned seeds.

THE FUNCTIONING OF WISDOM

Generally, wisdom functions in two ways. It acts to subdue

the phenomenal activity of the mind (dharmas). and then, on a more fundamental level, it eliminates the seeds (bija). which are the source of that activity. Wisdom and distinction-making consciousness are like ice and water. As the water freezes, the ice appears; as the ice melts, the water appears. On the level of the phenomenal activity of the mind, the greater the attachment to distinctions, the weaker the functioning of wisdom; the stronger the functioning of wisdom, the less attachment to distinctions. For attachment to distinctions to be permanently eliminated, wisdom must operate with sufficient basis and power to supercede not only the manifestation of the distinctions but also their seeds, which are their basic cause. Another image often used to describe the process is that of light superceding darkness. If the light can not only fill the darkness but also fully and permanently penetrate the barriers to the light, then the darkness is permanently eliminated.

At the beginning of the Path, the power of wisdom is weak and the power of distinction-making consciousness is strong. In the first two stages of the path, those of Resources and Application, there is no manifestation of pure wisdom, wisdom characterized by complete lack of outflows. In order to clear the mind so that the seeds of pure wisdom can grow and finally become actualized, the Bodhisattva temporarily employs preliminary "applied" wisdom, which is characterized by outflows. That is, it tends to seek out the characteristics of mental objects, and by nature depends upon them

for support. By treating True Suchness as a perceived characteristic of the mind, this provisional wisdom utilizes its own characterization of True Suchness as a support for meditation on the emptiness of the grasper and the grasped. In this way, the coarse aspects of the distinguished obstacles are eliminated and the other aspects of the distinguished and innate obstacles are subdued, that is, they are partially or fully prevented from rising into active awareness.

As an aid to this type of meditation, the Bodhisattva gradually decreases the extent of phenomenal activity produced by the seeds of the two obstacles by the use of resolution (*adhimaksa*), a special mental state, and of remorse (*hri*) and shame (*apatrapa*), both wholesome mental states. Resolution, remorse, and shame are all technical "dharmas," which are included in the One Hundred Dharmas of the Consciousness-Only School. Resolution is explained as that mental state which examines dharmas and comes to a decision about their natures. Employing resolution helps the Bodhisattva to see the conditioned, empty nature of all dharmas so that he will not become attached to them. Remorse and shame are the inner and outer recognition of one's own improper behavior and of a desire to change it.

With the successful completion of the first two stages, the balance shifts. The turning point is the entrance onto the Path of Vision. At that point wisdom no longer functions totally in dependence upon distinction-making consciousness. For the first time its non-outflow potential actually becomes operative as the

basis for further progress on the Path. As we have already noted, the entrance onto the Path of Vision marks the initial experience of the nature of True Suchness. It is then fully realized as the Ten Grounds are passed through. With each step in the progressive elimination of the obstacles to Buddhahood, there is a corresponding step in the development of wisdom.

On the Path of Vision, fundamental wisdom instantaneously destroys the seeds of the distinguished attachment to grasper and grasped, while subsequently attained wisdom is used to eliminate gradually the various distinguished characteristics which are an obstruction to True Suchness. During this stage the preliminary "applied" wisdom does not operate.

On the first seven grounds of the Path of Meditational Development all three types of wisdom operate. The preliminary, "applied" wisdom, though characterized by outflows, functions because outflowing attachments are still present and practice is still intentional. That is, it involves an act of will, signifying a tension between two competing aspects of mind. The subsequently attained wisdom is utilized in meditations with characteristics, whereas fundamental wisdom is employed in the meditations without characteristics .

Starting with the Eighth Ground and continuing to the realization of Buddhahood, outflows and the innate attachment to self are totally ended (except for that extremely subtle, spontaneous attachment necessary for rebirth). Because there is

no longer any self, cultivation proceeds completely spontaneously.

Since there is no longer any personal effort, the preliminary

"applied" wisdom no longer functions (though its seeds are not

totally eliminated until Buddhahood) . All meditation is without

characteristics and utilizes fundamental wisdom, while all actions proceed spontaneously from the functioning of subsequently attained

wisdom.

THE FOUR TYPES OF ENLIGHTENED WISDOM

Fundamental wisdom and subsequently attained wisdom are

classifications of wisdom, that is, the activity or functioning of

True Suchness in terms of whether or not they act to distinguish

the characteristics of dharmas. The Four Types of wisdom is another

classification of the activity of True Suchness, in this instance,

in terms of the functions which they inherit from the eighth

consciousnesses of which they are transformations.

The first five perceptual consciousnesses are transformed

into the Wisdom of Successful Performance; the sixth consciousness,

the perceptual and cognitive processing center, is transformed into

the Wisdom of Wonderful Contemplation; the seventh consciousness,

which ordinarily de- files the first six consciousnesses with self

and self-related afflictions, is transformed into the Wisdom of

Equality; and the eighth, the storehouse consciousness, is trans-

formed into the Great Mirror Wisdom.

Both the Wisdom of Equality and the Wisdom of Wonderful

Contemplation first begin to function on the Path of Vision. As

attachment to the distinctions of the sixth and seventh

consciousnesses diminishes, the power of these two types of wisdom increases. The functioning of the Wisdom of Equality is occasionally interrupted up through the Seventh Ground of the Bodhisattva when there are outflows (innate attachments) in the sixth consciousness that evoke the outflowing functioning of the seventh consciousness as support. This occurs because the seventh consciousness's attachment to grasper and grasped has not yet been fully eliminated.

The Wisdom of Wonderful Contemplation has two aspects, corresponding to understanding of the emptiness of self and of the emptiness of dharmas. They both function as long as there is no outflowing functioning of the sixth consciousness, which would naturally interfere. This type of wisdom is not active during the course of meditation without characteristics. (Meditation without characteristics becomes predominant on the Sixth Ground and is the exclusive type of meditation from the Seventh Ground on.)

On the first seven grounds, the progress which takes place has to do with the transformation of the sixth and seventh consciousnesses into their respective wisdoms. During this period, meditations with characteristics, which employ the sixth consciousness, are gradually phased out and replaced by meditations without characteristics. At the entrance onto the Eighth Ground, all outflowing activity of the seventh and sixth consciousnesses is permanently ended and the functioning of the Wisdoms of Equality and of Wonderful Contemplation proceeds spontaneously and without

effort.

Both the Great Mirror Wisdom and the Wisdom of Successful

Performance begin to function only at the moment of the realization

of Buddhahood. The eighth consciousness must continue to exist upto that point as a receptacle of the wholesome outflowing seeds

which allow the Bodhisattva to be reborn and to continue progress

on the Path from the Eighth Ground to entry into Buddha- hood. By

the moment of entry, the eighth consciousness has become so pure

that it can no longer serve as support for the seeds of outflowing

dharma, no matter how fine. Although from the Eighth Ground, the

eighth consciousness continues to act as the supporting basis for

the extremely subtle spontaneous affliction that the Bodhisattva

purposely preserves as the vehicle of his continued rebirth in the

world, in every other sense the eighth consciousness is undefiled

and no longer the cause of rebirth. From the latter point of view,

the Eighth Ground marks the beginning of the laying of the ground-

work for the Great Mirror Wisdom.

The activity of the Wisdom of Successful Performance must

await the appearance of the Buddha's pure non-outflowing

perceptual faculties, because the faculties of a Bodhisattva, even

after the Eighth Ground, are based on a body which is the result

of the subtle seeds of affliction and, therefore, could not

provide the proper support. This kind of wisdom is active only

when attention is directed to the perceptual faculties. The

ground work for it is laid when the awareness of the faculty of

pure form, an aspect of the perceiver portion of the eighth

consciousness, no longer associates itself with the characteristics of perceived objects, that is, the dharmas arising from the perceived portion of the eighth consciousness. (This also marks the initial emergence of subsequently attained wisdom.)

THE FOUR TYPES OF WISDOM AND BUDDHAHOOD

Having discussed when on the Path the Four Types of Wisdom arise, we can now describe their functioning after the full realization of True Suchness at Buddhahood. All seeds and all dharmas, the entire universe both potential and actual, are reflected with-out distortion in the Great Mirror Wisdom. Its awareness of True Suchness is the functioning of the fundamental component of this type of wisdom, while its awareness of the activity of seeds and dharmas (as an aspect of True Suchness) is the functioning of its subsequently attained component. The Great Mirror Wisdom is equated with that aspect of the functioning of the reward-body (svasambhogakaya) and pure land of the Buddha which has no purpose beyond what it is in itself.

The Wisdom of Equality understands the nature of the equality of self and other and of all beings. It appears as images of the Buddhas which are limitless. It is equated with that aspect of the reward-body (parasambhogakaya) of the Buddha that functions for the sake of others. More specifically, it is the mode of wisdom which the Buddha uses to teach the great Bodhisattvas. It is also called the great transformation body (nisyandakaya). As is the case with the Great Mirror Wisdom, both components of wisdom

function here to include both True Suchness and "worldly" aspects in their understanding.

The Wisdom of Wonderful Contemplation understands without distortion the individual and universal characteristics of all

dharma in both their True Suchness and worldly aspects. According to Master K'uei Chi, it "examines the merits and abilities of all beings and rains the great rain of Dharma to destroy the great net of doubts and to benefit all sentient beings . " (59:32b)

The Wisdom of Successful Performance operates as the countless transformation bodies of the Buddhas and as the lands both with and without outflows in which they teach living beings. It is exclusively concerned with those dharmas that are the dharmas of perception, that is, the transformation bodies of the Buddha and the phenomena which the faculties of those bodies perceive.

Therefore, only the subsequently attained component of wisdom functions in relation to it.

In other words, the Buddha employs the Wisdom of Successful Performance to appear in his ordinary earthly body (and other transformation bodies) and to function perceptually within that body. He sees, hears, smells, tastes, and touches without any obstruction or distortion of feeling not only in the ordinary range of perception but in an unlimited manner, universally in time and space.

With the Wisdom of Wonderful Contemplation he knows clearly, without distortion or obstruction, all dharmas which are the objects of his perception and all other dharmas which are

exclusively the objects of cognitive processes. In this way he knows the mental and physical condition of all beings and speaks and acts accordingly in all the various ways necessary to teach them most effectively.

SUMMARY

The Consciousness-Only School teaches that our true nature and the true nature of the world is Consciousness-Only, which is ultimately understood to be True Suchness. True Suchness is covered over by the distinction-making consciousnesses' attachments to grasper and grasped, self and dharmas. These attachments are systematically overcome on the Bodhisattva Path by the use of wisdom. One component of wisdom, fundamental wisdom, knows True Suchness as the real, underlying nature of distinction-making consciousness. As such, it eliminates confusion about principle (deviant views, their accompanying afflictions, and the seeds of both), radically undermining it. The other component, subsequently attained wisdom, works on the level of the distinctions themselves to eliminate attachment to them. Based on fundamental wisdom, it acts to eliminate confusion about phenomena, particularly the dharmas of greed and other primary afflictions. Upon the total realization of True Suchness at Buddhahood, the subsequently attained component, previously used as a tool for progress on the Bodhisattva Path, is the modality through which the Buddha operates in the world of distinctions made by sentient beings and through which he teaches them the Buddhadharma, a Path for the trans-

formation of distinction-making consciousness into True Suchness and its Four Types of Wisdom.

VI. VERSES DELINEATING THE EIGHT CONSCIOUSNESSES

by Tripitaka Master Sywan-Dzang of the Tang Dynasty

Translation and Explanation by Ronald Epstein

I. INTRODUCTION

The work, written by Tripitaka Master Sywan Dzang (AD 596-664) at the request of his foremost disciple and successor Dharma Master Kwei Ji (AD 632-682), is a summary of the doctrine contained in Sywan-Dzang's most celebrated work, *Treatise on Consciousness-Only*. The *Treatise on Consciousness-Only* is a commentary on the *Thirty Verses on Consciousness Only* by the Bodhisattva Vasubandhu (fl. 4th cent AD). The *Treatise* is based on the Sanskrit commentary of the Venerable Dharmapala (fl. 6th cent. AD) and nine other Indian masters. Dharmapala was the teacher of Master Sywan Dzang's own teacher, Silabhadra, the Abbot of Nalanda Monastery in India. Vasubandhu's *Thirty Verses on Consciousness Only* is in turn a verse summary of the major systematic work of the *Consciousness-Only*, the *Treatise on the Stages of Yoga Practice*, which is alternately attributed to Vasubandhu's older brother the Bodhisattva Asanga (fl. 4th cent. AD) according to the Tibetan tradition or to Asanga's supramundane master the Bodhisattva Maitreya according to the Chinese tradition. At any rate according to Sywan Dzang's biography (Hui-li, *Life of Hsuan Tsang*) Asanga entered samadhi and ascended to the inner courtyard of the Tusita

Heaven to learn the doctrine of Consciousness-Only from the Bodhisattva Maitreya.

In brief, the Verses Delineating the Eight Consciousnesses is a verse summary of a commentary on a verse summary of the Treatise on the Stages of Yoga Practice. Only a simple explanation of the meaning of the lines of the Verses is presented here.

Viewpoint

The starting point of the Consciousness-Only School is that everything is created from the mind as is "consciousness-only". Everything, from birth and death to the cause of attaining nirvana, is based upon the coming into being and the ceasing to be of consciousness, that is, of distinctions in the mind.

Consciousness-Only doctrine is characterized by its extensive and sophisticated inquiry into the characteristics of dharmas. For if we can distinguish what is real from what is unreal, if we can distinguish what is distinction-making consciousness and not mistake it for the originally clear, pure, bright enlightened mind, then we can quickly leave the former and dwell in the latter.

Ch'an Master Han-shan (AD 1546-1623) has said, "When Consciousness-Only was made known to them (i.e., those of the

Hinayana vehicles), they knew that [all dharmas] had no existence independent from their own minds. If one does not see the mind with the mind, then no characteristic can be got at. Therefore, in developing the spiritual skill necessary for meditative inquiry, people are taught to look into what is apart from heart, mind, and consciousness and to seek for what is apart from the states of

unreal (polluted) thinking."

II. TRANSLATION

VERSES DELINEATING THE EIGHT CONSCIOUSNESSES

by Tripitaka Master Sywan Dzang of the Tang Dynasty

PART ONE: THE FIRST FIVE CONSCIOUSNESSES

The direct, veridical perception of natural states can involve any of the Three Natures.

Three consciousnesses--eyes, ears, and body--occupy two grounds.

[They interact with] the universally interactive, the particular states, the eleven wholesome;

Two intermediate grade, eight major grade, greed, anger, and foolishness.

The five consciousnesses are all supported by organs of pure form.

That with nine preconditions and those with seven and eight are close neighbors.

Three perceive the world of defilement by contact and two perceive it at a distance.

The foolish have difficulty distinguishing consciousness from organ.

The transformation of the perceived division in the contemplation of emptiness is merely Later Attained Wisdom.

At the fruition, if there is still self, there is not total truth.

At the initial emergence of perfect clarity, the stage of no outflows is realized.

Using Three Kinds of Transformation Bodies, one brings the wheel of suffering to rest.

PART TWO: THE SIXTH CONSCIOUSNESS

Having Three Natures and with Three Modes of Knowledge, it pervades the Three States.

As it turns on the wheel, it easily comes to know the Three Realms it turns within.

It interacts with all fifty-one Dharmas Interactive with the Mind.

Whenever it is wholesome or unwholesome, they make distinctions and accompany it.

Its Three Natures, the Three States it relates with, and its Three Kinds of Feeling are constantly in flux.

The basic and subsidiary afflictions together with faith and other wholesome dharmas always arise jointly with the sixth consciousness.

In physical action and in speech it is the most important.

It brings to completion by its ability to summon forth the power of karma that leads [to rebirth].

When the state of mind that is the initial phase of the Ground of Rejoicing arises,

Innate attachments still spontaneously appear as bonds and latent tendencies.

After the Far-reaching Ground, it is purified and without outflows.

When the Wisdom of Wonderful Contemplation becomes fully bright,
it illuminates the universe.

PART THREE: THE SEVENTH CONSCIOUSNESS

The state of transposed substance that has the obscuring
indeterminate nature is the connection between the sentience
and the basis.

According with conditions and attached to self, its mode of
knowledge is fallacy.

The eight major-grade derivative afflictions; the universally
interactive; of the particular states, judgment;
Self-love; self-delusion; view of self; and self-conceit all
interact and accord with it.

It continuously focuses its mental activity on inquiry which
results in the characteristic that is self.

Day and night it reduces sentient beings to a state of confusion.

The Four Delusions and the Eight Major-Grade Derivative
Afflictions arise interacting with it.

When the sixth consciousness is functioning, the seventh is
called the basis of defilement and purity.

During the initial phase of the Ground of Extreme Rejoicing, the
Wisdom whose Nature is Equality begins to appear.

Practice becomes effortless and the self is destroyed for good.

The Thus Come One appears [in a body] for the Enjoyment of Others

As an opportunity for Bodhisattvas of the Tenth Ground.

PART FOUR: THE EIGHTH CONSCIOUSNESS

Its nature is exclusively the non-obscuring indeterminate, and it interacts with the five Universally Interactive Dharmas.

The Three Realms with their Nine Grounds come into being in accord with the power of karma.

Because of their confused attachments, those of the Two Vehicles don't comprehend it;

And based upon those attachments, there arise the disputes of the sastra masters.

How vast and unfathomable is the threefold alaya!

Generated by the winds of states, seven waves arise from its depths.

It undergoes perfuming and contains the seeds of the body with its organs and of the material world.

After going and before coming, it's in control.

Before the Unmoving Ground attachment to the storehouse is finally relinquished.

Upon completion of the vajra Path, it is empty of the ripening of results.

The Great Perfect Mirror Wisdom and the undefiled consciousness are produced at the same time,

And in the ten directions universally illuminate the Buddha-fields as countless as motes of dust.

III. TEXT AND EXPLANATION

Explanation of the Title

VERSES DELINEATING THE EIGHT CONSCIOUSNESSES

"Verses". The work is written in verse so that it can be easily remembered. However, it is not so easily understood without an explanation or without having first studied the doctrinal teachings extensively

The verses are divided into four sections of twelve lines each. The first section explains the first five consciousnesses, and the remaining three explain the sixth, seventh and eighth consciousnesses respectively. The first eight lines of each section explain the normal characteristics and functioning of the consciousness, while the final four lines explain the characteristics and functioning after the transformation of consciousness into wisdom.

"Delineating". The Chinese, gwei jyu, literally means compass and T-square. In other words the verses map for us the boundaries and characteristics of the eight consciousnesses.

"Eight consciousnesses." Consciousness is used exclusively in the sense of distinction-making activities of the mind, which include both the making of the distinctions and the distinctions made. Conscious awareness and what is normally unconscious are both considered aspects of consciousness in the Buddhist sense of the word.

The eight consciousnesses are:

- 1) eye-consciousness or seeing,
- 2) ear-consciousness or hearing,
- 3) nose-consciousness or smelling,
- 4) tongue-consciousness or tasting,
- 5) body-consciousness or tactile feeling,
- 6) mind-consciousness or cognition,
- 7) manas, the defiling mind-consciousness which is the faculty of mind, and
- 8) alaya, or storehouse, consciousness.

They are described in detail in the discussion of the verses themselves.

The Author

By Tripitaka Master Sywan-Dzang of the Tang Dynasty

Tripitaka is Sanskrit word meaning "three baskets". It refers to the Buddhist canon with its three divisions--sutra, vinaya, and abhidharma. A tripitaka master is one who has thoroughly mastered all three divisions. Tripitaka Master Sywan-Dzang was one of the foremost translators of Chinese Buddhist texts and a great enlightened master in his own right. He lived during the early Tang Dynasty, a golden age for Buddhism in China. During his early years as a monk in China he became aware of a number of doctrinal controversies concerning the Mahayana teachings, particularly those of the Yogacara. He then decided to journey to India to resolve his own doubts and to bring back authoritative texts that would help establish the correct teachings in China. After his fourteen

(or according to some, seventeen) year journey, he established a translation bureau under imperial patronage. He succeeded in translating the major Yogacara texts as well as many others. His teachings and translations served as the foundation for what was considered the orthodox Consciousness-Only School in China.

The Text

PART ONE: THE FIRST FIVE CONSCIOUSNESSES

The direct, veridical perception of natural states can involve any of the Three Natures

All distinction-making consciousness, has as its most basic distinction that of subject and object. The functioning of the subject-component of consciousness is also of three types, known as the Three Modes of Knowledge. Direct, veridical perception is the first. The others are inference and fallacy. Fallacy includes dreams and hallucinations. Only veridical perception functions within the fields of the five consciousnesses (seeing, hearing, smelling, tasting, and touching).

Likewise, a state refers to the object-component of consciousness. The object component is classified as being one of the Three Kinds of States:

- 1) natural state,
- 2) state of solitary impressions,
- 3) state of transposed substance.

The natural state refers to states--the perceived aspects of consciousness--as they really are, that is, undistorted by the attachment to self and other or by attachment to dharmas. The

natural state is unconditioned by mental causation.

The second kind, solitary impressions, has no basis in the states as they really are, but consists of imagined categories of the sixth consciousness such as the hair of a turtle or the horns of a rabbit. The third, the state of transposed substance, refers to states that are distorted by false thinking and ultimately by the mark of a self. Only the first of the Three Kinds of States, the natural state, occurs in relation to the five consciousnesses.

Every moment of consciousness can also be characterized as having a moral nature. Again the analysis is threefold. The Three Natures are the wholesome, the unwholesome, and the indeterminate.

Consciousness characterized by a wholesome nature tends towards the creation of good karma, whereas that of an unwholesome nature tends to create evil karma. The indeterminate nature is neutral,

neither good nor evil. Since the five consciousnesses do not contain the potential for making moral distinctions, by themselves

they are only indeterminate in nature.

Because the five consciousnesses always arise together with the sixth consciousness, which does distinguish good and evil, the five consciousnesses do partake of all three natures insofar as they are intimately connected with the sixth consciousness. As the first five consciousnesses function, the sixth consciousness simultaneously makes moral determinations of their contents. Apart from the activity of the sixth consciousness, the causal relationship of the first five consciousnesses to their states--sights, sounds, smells, tastes, and tactile objects--is

exclusively in terms of direct veridical perception.

Three consciousnesses--eyes, ears, and body--occupy two grounds.

The analysis now moves to what we might call the "vertical" dimension and informs about the levels of the conditioned world on which the five consciousnesses arise. The "two grounds" refer to the first two of the Nine Grounds. The Nine Grounds are as follows:

- a) the first ground is comprised of the realm of desire, which includes the five destinies of hell-beings, hungry ghosts, animals, asuras, humans and the six desire heaven portion of the destiny of the gods;
- b) the second, third, fourth, and fifth grounds are the Four Dhyana Heavens; and
- c) the sixth, seventh, eighth, and ninth grounds are the Four Stations of Emptiness.

THE NINE GROUNDS

=====

The Formless Realms 9. Neither Cognition

nor Non-cognition

(also known as the Four

Stations of Emptiness) 8. Nothing Whatsoever

7. Infinite Consciousness

6. Infinite Space

The Realm of Form 5. Fourth Dhyana (Stage of Renouncing Thought)

4. Third Dhyana (Stage of the Wonderful Bliss of Being Apart from Joy)

3. Second Dhyana (Joyful Stage of the Arising of Samadhi)

2. First Dhyana (Joyful Stage of Leaving Production)

The Realm of Desire 1. Six Desire Heavens and the destinies of humans, asuras, animals, hungry ghosts, and hell-dwellers.

=====

All five consciousnesses function in the realm of desire, that is, on the first ground. On the second ground eye-, ear-, and body-consciousness function, but nose-consciousness and tongue-consciousness do not function, because at that level (i.e., at the level of the first dhyana), the smell and taste objects of perception do not exist, nor does the type of morsel-nourishment which is connected with smell and taste. In the first dhyana nourishment takes place through contact rather than through the eating of meals comprised of morsels of food (the first of the four types).

Ordinarily we think only of nourishing our bodies through the intake of ordinary food and drink; however, the Buddhadharma distinguishes Four Kinds of Nourishment:

1) Mouthfuls. This kind is distinguished by the nose and tongue. Its substance is perceived through smell, taste, and contact. This ordinary food, bodily nutriment, changes and decays. It can be gross, solid, or fine. This kind of nourishment takes place only in the realm of desire.

2) Mental Contact. This kind nourishes the body by contact with joyous situations. In other words that the first six consciousnesses--seeing, hearing, smelling, tasting, touching, and cognizing--can have special value as food. Nourishment by contact does not exist independent of the fourth kind of nourishment (see below).

3) Volition. When associated with the sixth consciousness, volition can function as food. It is characterized by desire for perceptual objects, thus aiding the five perceptual organs in attaining their objects. It occurs in all three realms, but does not exist independent of the fourth kind of nourishment. Therefore, the sixth consciousness in itself can have special value as food.

4) Consciousness. According to the Mahayana it refers to the eighth consciousness. It indicates that consciousness is capable of nourishing the bodily life of sentient beings. Life feeds off the eighth consciousness, the basic life force or life energy.

When that life-energy is exhausted, death occurs.

One of the basic ideas here is that the nourishment needed by a being corresponds to its level of vital and conscious life .

Coarse food is effective nourishment for a coarse organism but is of no use for a fine one. Higher and higher levels of life and

consciousness must be fed with progressively finer and finer kinds
of nourishment. Yet in the conditioned world even life on the
finest and highest level of consciousness must "eat".

Beyond the first dhyana, that is, on the third through ninth
grounds, none of the five consciousnesses arise.

THE GROUNDS ON WHICH THE CONSCIOUSNESSES ARISE

=====

Consciousnesses: 1 2 3 4 5 6 7 8

Grounds

9. Neither Cognition nor

Non-Cognition X

8. Nothing Whatsoever P X X

7. Infinite Consciousness P X X

6. Infinite Space P X X

5. Fourth Dhyana P X X

4. Third Dhyana P X X

3. Second Dhyana X X X

2. First Dhyana X X X X X X

1. Realm of Desire:

Six Desire Heavens X X X X X X X X

Ordinary Human

Consciousness X X X X X X X X

...

Avici Hell P X X

P = PARTIAL X = COMPLETE

=====

[They interact with] the universally interactive, the

particular states, the eleven wholesome;

Two intermediate grade, eight major grade, greed, anger, and foolishness.

The five consciousnesses are called mind-dharmas as are all of the eight consciousnesses. The five interact with thirty-one Dharmas Interactive with the Mind. Dharmas Interactive with the Mind arise from the mind, that is, from mind-dharmas. They are dependent upon mind-dharmas for their existence, and interact with them. They represent a finer, secondary level of distinction-making. The thirty-one are:

- a) Five Universally Interactive: attention, contact, feeling, conceptualization, and deliberation;
- b) Five Particular States: desire, resolution, recollection, concentration, and judgment;
- c) Eleven Wholesome States: faith, vigor, shame, remorse, absence of greed, absence of anger, absence of foolishness, light ease, non-laxness, renunciation, and non-harming;
- d) Two Intermediate-Grade Derivative Afflictions: lack of shame and lack of remorse;
- e) Eight Major-Grade Derivative Afflictions: lack of faith, laziness, laxness, torpor, restlessness, distraction, improper knowledge, and forgetfulness.

To say that the first five consciousnesses interact with these dharms means that when the first five consciousnesses are functioning, any of these dharms may arise and influence them.

The above dharms are listed in the One Hundred Dharmas under the second of the five categories: Dharmas Interactive with the Mind. The other categories of the One Hundred Dharmas are: Mind Dharmas, Form Dharmas, Dharmas not Interactive with the Mind, and Unconditioned Dharmas. For further information on the One Hundred Dharmas, see *Shastra on the Door to Understanding the Hundred Dharmas* by Vasubandhu Bodhisattva with Commentary of Tripitaka Master Hua.

The five consciousnesses are all supported by organs of pure form.

There are five perceptual organs--eyes, ears, nose, tongue, and body--which are the basis or support of the activities of the first five consciousnesses. Each organ has two portions. The first is the physical organ and its neural pathways, which belongs to the proximate perceived division of the eighth consciousness. The perceived division of the eighth consciousness is divided into two

portions, the proximate and the distal. The proximate refers to the physical aspect of the six faculties, while the distal refers to the rest of the external world. In other words it is material; it is categorized as form and is distinguished from other, distal, forms, which are the objects of the organs' perception.

The second portion is the organ of pure form. The organ of pure form refers to the organ of pure mental substance within the

physical organ. You don't smell with your physical nose organ but with the organ of pure form within the physical nose organ. Pure form refers to the state in which the Four Great Elements are in perfect equilibrium. Pure form is imperceptible except through the use of the Heavenly Eye.

That with nine preconditions and those with seven and eight are close neighbors.

The five consciousnesses have seven, eight, or nine preconditions for their coming into being. The five are grouped together and are said to be "close neighbors" because their modes of functioning are very similar in distinction to the other--sixth, seventh, and eighth--consciousnesses. The number of causal preconditions necessary for the rise of the eight consciousnesses varies from nine to three among the eight consciousnesses. The nine preconditions are: space, light, faculty, state, attention, basis of discrimination, basis of defilement and purity, fundamental basis, and seeds as basis. The basis of discrimination refers to the sixth consciousness, the basis of defilement and purity to the seventh consciousness, while the fundamental basis and seeds as basis refer to the eighth consciousness.

All nine preconditions are necessary for the coming into being of eye-consciousness, and so the verse refers to eye-consciousness as "that with nine preconditions". Only eight (no light) are necessary for ear-consciousness. For nose-, tongue-, and body-consciousness, seven of the nine are required (no light and

no space). All five consciousnesses have in common their reliance on the sixth, seventh, and eighth consciousnesses as preconditions for their manifestation.

NECESSARY PRECONDITIONS FOR THE PRODUCTION OF CONSCIOUSNESSES

CONSCIOUSNESSES: 1 2 3 4 5 6 7 8

Preconditions

1. SPACE X X

2. LIGHT X

3. ORGAN X X X X X X

4. STATE X X X X X X

5. ATTENTION X X X X X X X X

6. BASIS OF

DISCRIMINATION X X X X X

7. BASIS OF

DEFILEMENT AND X X X X X X

PURITY

8. FUNDAMENTAL

BASIS X X X X X X X X

9. SEEDS AS BASIS X X X X X X X X

Three perceive the world of defilement by contact and two perceive it at a distance.

Eyes and ears perceive at a distance, while nose, tongue, and body perceive through contact.

The foolish have difficulty distinguishing consciousness from organ.

"The foolish" refers to the Arhats and lesser beings of the Hinayana teachings, who are unaware of the Three Divisions of the Eighth Consciousness: the self-verifying division, the perceiver division, and the perceived division. "Perceptual organs have the capability of illuminating states, while consciousnesses have the capability of making distinctions." (Quoted by Chan Master Han-Shan, Sying-syang Tung-shwo.)

The transformation of the perceived division in the contemplation of emptiness is merely Later Attained Wisdom.

The objects of the five consciousnesses are the five

"defilers"--sights, sounds, smells, tastes, and tangible objects.

They have their basis in the perceived division of the eighth

consciousness. That is, they are a development of the eighth consciousness which takes place because of further distinction-

making. The five consciousnesses have their basis in the five

perceptual organs, that is, the organs of pure form and not the

physical organs. As explained above, the physical organ belongs

to the proximate portion of the perceived division, while the organ

of pure form belongs to the perceiver division. In the

contemplation discussed here, attachment to the perceived division

is broken by a change in the functioning of the organ of

At the fruition, if there is still self, there is not total

truth.

"At the fruition", refers to reaching the goal of one's practice. If the enlightened awareness attained still contains the distinction, however fine, of subject and object, then it is still based on the perceiver division and not on the Buddha-mind.

At the initial emergence of perfect clarity, the state of no outflows is realized.

"Perfect clarity" refers to the Great Mirror Wisdom. Although on the Eighth Ground the eighth consciousness continues to act as the supporting basis for the extremely subtle spontaneous affliction that the Bodhisattva purposely preserves as the vehicle of his continued rebirth in the world, in every other sense the eighth consciousness is undefiled and no longer the cause of rebirth. From the latter point of view, the Eighth Ground marks the beginning of the laying of the groundwork for the Great Mirror Wisdom, which is fully realized at Buddhahood. "Initial emergence" means that on the Eighth Ground the process of the transformation of the eighth consciousness into the Great Perfect Mirror Wisdom begins. At that time "the state of no outflows" is realized" as the innate attachment to self is eliminated.

Using Three Kinds of Transformation Bodies, one brings the wheel of suffering to rest.

As the eighth consciousness is transformed into the Great Perfect Mirror Wisdom, the first five consciousnesses are simultaneously transformed into the Wisdom of Successful

Performance. This wisdom is characterized by pure and unimpeded functioning in its relation to the organs and their objects. In other words in their teaching and taking living beings across to the other shore, the Buddhas' use of their seeing, hearing, smelling, tasting, and touching is completely devoid of attachment or distortion.

The transformation-bodies are bodies which are created using spiritual powers and which are transformations or emanations from the Dharma-body of the Buddha. (Three Aspects of the Dharma Body

are explained below in the section on the eighth consciousness.)

The Buddhas expediently display for living beings Three Kinds of Transformation Bodies: 1) a great transformation body to teach the great Bodhisattvas on the tenth ground (equivalent to the Reward Body), 2) a small transformation body--the sixteen "foot" physical body of the Buddha Shakyamuni, and 3) bodies which take on appearance in accordance with the species of living being taught.

The perceptual functioning of these bodies is accomplished through the use of the Wisdom of Successful Performance.

PART TWO: THE SIXTH CONSCIOUSNESS

Below, the first four lines discuss the range of the sixth consciousness; the second four discuss its role in the creation of karma and in the resultant karmic activity. The final four explain its transformation into wisdom.

Having Three Natures and with Three Modes of Knowledge, it pervades the Three States.

The Three Natures are the wholesome, the unwholesome, and the indeterminate.

The Three Modes of Knowledge are direct perception, inference and fallacy.

The Three States are the natural state, the state of solitary impressions, and the state of transposed substance. They have already been explained above (see Part One, line one).

The sixth consciousness uses all three modes of knowledge in its awareness of the three states. The Three Natures refers to classification of the moral nature of its activity. The distinction-making of the sixth consciousness is considered to be of a wholesome nature if it is beneficial. Such activity arises karmically as a result of good roots, that is, it is the fruition of the seeds planted by wholesome activity in the past. The situation is the opposite for distinction-making of an unwholesome nature. Indeterminate distinction-making is neither beneficial nor non-beneficial and arises from past activity that was correspondingly so.

The last type, the indeterminate nature, is divided into the obscuring indeterminate nature and the non-obscuring indeterminate nature; they will be explained below in the section on the seventh consciousness.

As it turns on the wheel, it easily comes to know the Three Realms it turns within.

The Three Realms are the realm of desire, the realm of form,

and the formless realm.

What causes our revolving within the Three Realms on the wheel of the Six Destinies are the distinctions made in the sixth consciousness. The distinctions lead to karmic activity and then to karmic retribution. Because of its great power of making distinctions, the sixth consciousness easily distinguishes and classifies the different states--environments--of the realms with which it comes into contact.

It interacts with all fifty-one Dharmas Interactive with the Mind.

The sixth consciousness interacts with all fifty-one of the Dharmas Interactive with the Mind. The fifty-one are listed in the appendix on the One Hundred Dharmas and are described in the Shastra on the Door to Understanding the Hundred Dharmas.

Whenever it is wholesome or unwholesome, they make distinctions and accompany it.

When the activity of the sixth consciousness is wholesome, it is accompanied by the Eleven Wholesome Dharmas of the One Hundred Dharmas. When its activity is unwholesome, the dharmas of affliction arise in conjunction with it.

Its Three Natures, the Three States it relates with, and its Three Kinds of Feeling are constantly in flux.

In other words the moral classification, and so forth, of the sixth consciousness changes from moment to moment. The sixth consciousness is involved in a constant flux of distinction-making.

In the case of the Three Natures, wholesome, unwholesome, and indeterminate indicate the moral categories of its activity; in the case of the Three States--the natural, and those of solitary impressions and of transposed substance--the categories indicate degrees of reality; and in the case of the Three Kinds of Feeling, the distinctions of pleasure, of pain, and of neutral feelings classify the emotional and perceptual experiences we undergo on their most fundamental level of reception. One difference between the Three Natures and the Three Kinds of Feeling is that the former is an analysis of causal activity and the latter is an analysis of experiential effect.

The basic and subsidiary afflictions together with faith and other wholesome dharma always arise jointly with the sixth consciousness.

The afflictions and wholesome dharma are all dependent upon the sixth consciousness. In other words they are not really separate from it but represent further categorization of distinctions within it. However, as explained above, depending on the nature of the sixth consciousness at any particular moment, the afflictions and the wholesome dharma do not necessarily all arise together, that is, at the same time.

In physical action and in speech it is the most important.

In the creation of karma the volitional activity of the sixth consciousness plays the most important role. Examination and decision, which are both functions of the sixth consciousness, lead to activity, which creates both speech and bodily karma.

It brings to completion by its ability to summon forth the power of karma that leads [to rebirth].

This line further explains the karma-generating power of the sixth consciousness. It brings about karmic activity that leads to retribution, which is the completion of the three-stage karmic process: 1) giving rise to delusion, 2) creating karma, and 3) undergoing retribution. When karma is created, seeds are planted in the eighth consciousness. At the time of rebirth it is the ripening of those seeds, "the power of karma", that draws the eighth consciousness back into the suffering of the Six Paths of Rebirth.

When the state of mind that is the initial phase of the Ground of Rejoicing arises,

The Ground of Rejoicing is the first of the Ten Grounds of the Bodhisattva's Path. Each of the ten is divided into the initial (or entering), dwelling, and departing phases.

Innate attachments still spontaneously appear as bonds and latent tendencies.

The two major kinds of attachment, to self and to dharmas, are further divided into two types: innate and distinguished.

Innate are present at birth, and distinguished are learned subsequently. At this point, when the sixth consciousness begins

to be transformed into the Wisdom of Wonderful Contemplation, the distinguished attachments have already been eliminated. The

distinguished belong to the sixth consciousness, while the innate ones are found in both sixth and seventh. The innate are slowly

eradicated up through the tenth ground. The latent tendencies refer to the seeds of the affliction-obstacle and of the obstacle of the knowable. Therefore, the line indicates that even at the point of entrance onto the First Ground innate attachments still exist in the sixth consciousness, both as manifest "bonds" and as latent potentials or "seeds".

After the Far-reaching Ground, it is purified and without outflows.

The Far-reaching Ground is the seventh ground of the Bodhisattva. At the eighth ground, called the Unmoving Ground, one is without outflows. The sixth consciousness's attachment to the perceiver-division of the eighth, storehouse, consciousness as being the Self is abandoned, so there is no longer any attachment to self, only to dharmas.

How the seventh consciousness becomes attached to the perceiver division of the eighth consciousness as the self is explained in the initial section on the seventh consciousness.

When the Wisdom of Wonderful Contemplation becomes fully bright, it illuminates the universe.

At Buddhahood the transformation of consciousness into wisdom is completed, and the light of the Wisdom of Wonderful Contemplation illuminates everywhere.

PART THREE: THE SEVENTH CONSCIOUSNESS

The state of transposed substance that has the obscuring indeterminate nature is the connection between the sentience

and the basis.

The state of transposed substance has two modes: the real and the seeming. Real transposed substance refers to the seventh consciousness relating to the eighth consciousness by falsely transposing the latter's perceiver division into a 'self'. That 'self' has no reality of its own, but is based upon the substance of the perceiver division of the eighth consciousness. [The seeming transposed substance refers to the sixth consciousness's relations with external states.]

The obscuring indeterminate nature is one of two modes of the indeterminate nature, the third of the Three Natures. The other

mode is the non-obscuring indeterminate nature. Obscuring refers to those states of consciousness that have the function of, literally, 'covering' one's true nature. That is what the seventh consciousness does. As will be explained, it 'covers'--it distorts the true nature of--the perceiver division of the eighth consciousness. The non-obscuring nature refers to the perceived division of the eighth consciousness. It is said to be non-obscuring because it does not distort or obscure the true nature of the mind.

In between the seventh consciousness--'sentience' in the verse--and the perceiver division of the eighth consciousness--'basis' in the verse--there arises a state of transposed substance, which is the object of the seventh consciousness and which is identified by the seventh consciousness as being the 'self'. This is the process that obscures one's true

nature.

According with conditions and attached to self, its mode of knowledge is fallacy.

As the seventh consciousness transmits information between the eighth consciousness and the first six consciousnesses, it overlays the information with self, thereby involving the first six consciousnesses in its own fallacy.

The 'conditions', or situation, are those described in the first line: the state of transposed substance arising in between the seventh and eighth consciousnesses.

The four types of attachment to self are described in line four below.

Fallacy is the third of the Three Modes of Knowledge, already mentioned above, the first two being direct, veridical perception and inference. The seventh consciousness's attachment is innate and, therefore, a fundamentally fallacious mode of knowledge; it is not based on wrong inference as is the case with the sixth consciousness's coarse, distinguished, attachment to self. (The sixth consciousness also has a subtle, innate, attachment to self.)

The eight major-grade derivative afflictions; the universally interactive; of the particular states, judgment;

Self-love; self-delusion; view of self; and self-conceit all interact and accord with it.

The eight major-grade derivative afflictions are lack of faith, laziness, laxness, torpor, restlessness, distraction, improper knowledge, and scatteredness.

The five universally interactive dharmas are attention, contact, feeling, conceptualization, and deliberation.

Self-love, self-delusion, view of self, and self-conceit are known as the Four Types of Delusion. The four arise because of one of the Five Particular States, judgment, which refers to decision-making based wholly on worldly knowledge which is defiled by self. "Judgment" ceases to operate on the grounds of the sages, that is, from the eighth ground on. 'It' refers to the seventh consciousness. All of the eighteen dharmas listed here are dependent upon the seventh consciousness for their existence and all interact with it.

It continuously focuses its mental activity on inquiry which results in the characteristic that is self.

The seventh consciousness, in conjunction with the abovementioned mind-dependent dharmas, continuously focuses on the perceiver division of the eighth consciousness, inquires into its nature, and erroneously ascertains that it is the true self.

In contradistinction to the other consciousnesses the seventh consciousness both functions continuously and engages in mental inquiry.

CONTINUOUS FUNCTIONING AND MENTAL INQUIRY IN RELATION TO THE EIGHT

CONSCIOUSNESSES

Consciousnesses: 1-5 6 7 8

continuous functioning X X

mental inquiry X X

Day and night it reduces sentient beings to a state of confusion.

It is the seventh consciousness that keeps beings revolving on the wheel of rebirth. It is innate attachment to self that is the basis of our continued rebirth.

The Four Delusions and the Eight Major-Grade Derivative Afflictions arise interacting with it.

It is the Four Delusions, mentioned in line four above, and the Eight Major-Grade Derivative Afflictions, mentioned in line three above, that constitute "the state of confusion" of living beings.

When the sixth consciousness is functioning, the seventh is called the basis of defilement and purity.

The seventh consciousness is the mind-organ and as such is the basis of the sixth consciousness, which distinguishes what is defiled and what is pure.

During the initial phase of the Ground of Extreme Rejoicing, the Wisdom whose Nature is Equality begins to appear.

The seventh consciousness automatically begins to be transformed as the sixth is transformed. The seventh has no power of its own to eliminate delusion, because its delusions are all innate rather than distinguished. Through meditations utilizing the sixth consciousness, attachment to self is eliminated, but

attachment to dharmas still remains.

Practice becomes effortless and the self is destroyed for good.

On the eighth ground of the Bodhisattva all further cultivation is spontaneous and without personal effort because there is no longer any self.

The Thus Come One appears [in a body] for the Enjoyment of Others

The Dharma-Body of a Buddha has three different aspects: 1) the Body of Self-Mastery, 2) the Enjoyment Body, which in turn has two aspects--self enjoyment and enjoyment of others, and 3) transformation bodies.

As an opportunity for Bodhisattvas of the Tenth Ground.

The Buddhas use their Enjoyment Bodies to teach and transform the Bodhisattvas who are on the tenth ground.

PART FOUR: THE EIGHTH CONSCIOUSNESS

Its nature is exclusively the non-obscuring indeterminate, and it interacts with the Five Universally Interactive Dharmas.

Before its transformation into wisdom, the eighth consciousness always arises together with the seventh consciousness and the Five Universally Interactive Dharmas: attention, contact, feeling, conceptualization, and deliberation. The nature of the eighth consciousness is said to be "non-obscuring" because it does not obscure True Thusness. The eighth consciousness can also be said to be "unobscured" because its own nature is not obscured by the mind-dependent dharmas that arise with it. It is indeterminate

because, being passive, it does not make the distinctions of wholesome and unwholesome or any other distinctions.

The eighth consciousness contains seeds, karmic potentials created by previous karmic activities. The seeds ripen and become actual dharmas as they are "perfumed" by the karmic activity of the first seven consciousnesses. The image here is built on an analogy with of sesame seeds, which take on the fragrance of the sesame plant's flowers or of any fragrance with which they come into contact.

The Three Realms with their Nine Grounds come into being in accord with the power of karma.

Although the eighth consciousness does not create karma because it is totally passive in function, the seeds stored within it ripen to create actual dharmas that are the Three Realms and the Nine Grounds. [The Nine Grounds are explained above in the explanation of the second line of the verse describing the first five consciousnesses.]

Because of their confused attachments, those of the Two Vehicles don't comprehend it;

And based upon those attachments, there arise the disputes of the shastra masters.

Only the Buddhas and Bodhisattvas are capable of direct awareness of the eighth consciousness, because its states are so subtle. That is why those of the Hinayana vehicles deny its existence. The Treatise on Consciousness-Only gives scriptural

references to it from both Mahayana and Hinayana scriptures together with logical arguments for the necessity of its existence.

How vast and unfathomable is the threefold alaya!

Alaya means "storehouse". Because it is a "storehouse" of seeds, storehouse consciousness (alayavijnana) is one of the names by which the eighth consciousness is known. "Threefold" refers to three aspects of the eighth consciousness: it contains seeds, it is 'perfumed', and the seventh consciousness takes it to be itself.

Generated by the winds of states, seven waves arise from its depths.

"Its depths" refers to the extent of the eighth consciousness, which is compared to the ocean. The first seven consciousnesses arise from the eighth consciousness in the same manner as waves arise on the surface of the sea. The wind represents "states", the causes and conditions for the consciousnesses arising. The causes and conditions "perfume" seeds in the eighth consciousness, causing them to sprout, to become actual dharmas. The first seven consciousnesses and the Dharmas Interactive with the Mind associated with them all come into being from seeds stored in the eighth consciousness.

It undergoes perfuming and contains the seeds both of the body with its organs and of the material world.

The body with its perceptual organs and the entire physical world also arise from seeds contained in the eighth consciousness.

After going and before coming, it's in control.

At death the first seven consciousnesses are reabsorbed into the eighth consciousness. At birth they are regenerated as separate consciousnesses. "After going and before coming" refers to the intermediate state between death and rebirth. During that period the eighth consciousness is "in control."

The line could also be interpreted as meaning that at death the eighth consciousness is the last to leave the old body, and at birth it is the first to begin functioning.

Before the Unmoving Ground attachment to the storehouse is finally relinquished.

The Unmoving Ground is the Eighth Ground. Prior to the eighth ground, that is, on the seventh ground, the seventh consciousness relinquishes its innate attachment to the eighth or storehouse consciousness being the self. This takes place as the seventh consciousness transforms itself into the Wisdom Whose Nature is Equality.

Upon completion of the vajra Path, it is empty of the ripening of results.

The vajra Path, "the Path of indestructible substance", refers to the eighth through tenth grounds and, in addition, the stage of Equal Enlightenment. Due to the absence of self and because the

Bodhisattva contemplates the emptiness of both self and dharmas during this period, no fresh defiling karma is created, but "the ripening of results" continues: seeds planted in the past continue to ripen into actual karmic retribution. However, at Buddhahood the eighth consciousness is finally emptied of ripening seeds of future

karma. In other words, no seeds remain in the mind that could give rise to future outflows or impurities.

The Great Perfect Mirror Wisdom and the undefiled

consciousness are produced at the same time,

At Buddhahood the transformation of the eighth consciousness

into the Great Perfect Mirror Wisdom is complete, and consciousness

can be said to be totally undefiled. It is this pure

"consciousness" that is called True Thusness.

And in the ten directions universally illuminate Buddha-fields as

countless as motes of dust.

The light of wisdom emitted from the Dharma Body of the Buddha

illumines everywhere.

The ten directions are north, south, east, west, northeast,

northwest, southeast, southwest, above, and below.

A Buddha-field or Buddhaland refers to where a Buddha resides,

a "land" created by the power of great compassion to aid in

teaching living beings and in taking them across to Buddhahood.

IV. APPENDICES

A. DHARMAS INTERACTIVE WITH THE MIND AND THE EIGHT CONSCIOUSNESSES

=====
Consciousnesses: 1-5 6 7 8

UNIVERSALLY INTERACTIVE

attention X X X X

contact X X X X

feeling X X X X

conceptualization X X X X

deliberation X X X X

PARTICULAR STATES

desire X X

resolution X X

recollection X X

judgment X X X

WHOLESOME STATES

faith X X

vigor X X

shame X X

remorse X X

absence of greed X X

absence of hatred X X

absence of foolishness X X

light ease X X

non-laxness X X

Consciousnesses: 1-5 6 7 8

renunciation X X

non-harming X X

SIX FUNDAMENTAL AFFLICTIONS

greed X X

anger X X

foolishness X X

arrogance X

doubt X

IMPROPER VIEWS

self-delusion X X

view of self X X

self-conceit X X

self-love X X

extreme views X

false views X

TWENTY DERIVATIVE AFFLICTIONS

TEN MINOR GRADE

wrath X

hatred X

rage X

covering X

deceit X

flattery X

conceit X

Consciousnesses: 1-5 6 7 8

harming X

jealousy X

stinginess X

TWO INTERMEDIATE GRADE

lack of shame X X

lack of remorse X X

EIGHT MAJOR GRADE

lack of faith X X X

laziness X X X

laxness X X X

torpor X X X

restlessness X X X

distraction X X X

improper knowledge X X X

scatteredness X X X

FOUR UNFIXED

sleep X

regret X

examination X

investigation X

B. GLOSSARY OF SPECIAL TERMS

basis asraya

Buddha-field buddha-kshetra

characteristics of dharma dharma-laksana

consciousness. vijnana

continuous functioning Ch. chang

delineating Ch. gwei jyu

dhyana Ch. chan

ground bhumi

interactive with the mind caitta, caitasika

latent tendencies anusaya

meditative inquiry Ch. tsan chan

mental inquiry Ch. shen sz

mind-organ manas

no outflows anasrava

organ of pure form Ch. jing sz gen

perceived division nimitta-bhaga

perceiver division darshana-bhaga

ripening of results vipaka

seeds bija

state Ch. jye, jing jye

storehouse alaya

storehouse consciousness alayavijnana

three baskets tripitaka

transformation body Skt. nisyanda-kaya

True Thusness bhutatathata, Ch. jen ru

undefiled amala

vajra Path vajra-marga

C. CONSCIOUSNESS-ONLY SCHOOL LISTS

TWO KINDS OF WISDOM (Ch. er jung jr)

1) Fundamental wisdom (Skt. mula-jnana, Ch. gen ben jr)

2) Later attained wisdom (Skt. prstalabdha-jnana, Ch. hou de

jr)

TWO OBSTACLES (er jang)

1) Obstacle of the afflictions (Skt. klesavarana)

2) Obstacle of the knowable (Skt. jneyavarana)

THREE ASPECTS OF THE ALAYA VIJNANA (san jung e lai ye shr)

1) Container of seeds (Skt. sarvabijaka, Ch. neng dzang)

2) Undergoes "perfuming" (Ch. swo dzang)

3) Taken to be self by seventh consciousness (Ch. wo ai jr dzang)

THREE ASPECTS OF THE DHARMA BODY (Ch. san jung fa shen)

1) Self-mastery (Skt. svabhavika-kaya, Ch. dz sying shen)

2) Enjoyment (Skt. sambhoga-kaya, Ch. shou yung shen)

3) Transformation (Skt. nirmana-kaya, Ch. byan hwa shen)

THREE DIVISIONS OF THE BUDDHIST CANON (Skt. tripitaka, Ch. san dzang)

1) Sutra (Ch. jing)

2) Vinaya (Ch. lyu)

3) Abhidharma (Ch. lwun)

THREE DIVISIONS OF THE EIGHTH CONSCIOUSNESS (Ch. ba shr san fen)

1) Self-verifying division (Skt. svasamvittibhaga, Ch. dz jeng fen)

2) Perceiver division (Skt. darsanabhaga, Ch. jyan fen)

3) Perceived division (Skt. nimittabhaga, Ch. syang fen)

THREE KINDS OF FEELING (Skt. vedana, Ch. san shou)

1) pleasurable (Skt. sukha, Ch. le)

2) painful (Skt. duhkha, Ch. ku)

3) neutral (Skt. aduhkhasukha, Ch. bu ku bu le)

THREE KINDS OF TRANSFORMATION BODIES

1) great transformation

2) small transformation

3) bodies that accord with the species of living beings

THREE MODES OF KNOWLEDGE (Skt. pramana, Ch. san lyang)

1) direct, veridical perception (Skt. pratyaksa, Ch. syan lyang)

2) inference (Skt. anumana, Ch. bi lyang)

3) fallacy (Skt.abhasa, Ch. fei lyang)

THREE NATURES (Ch. san sying)

1) wholesome (Skt. kusala, Ch. shan)

2) unwholesome (Skt. akusala, Ch. e)

3) indeterminate (Skt. avyakrta, Ch. wu ji)

THREE STATES (Skt. avastha, Ch. san jing)

1) natural state (Ch. sying jing)

2) state of solitary impressions (Ch. du ying jing)

3) state of transposed substance (Ch. dai jr ching)

THREE STEPS IN THE CREATION OF KARMA (Ch. san sz)

1) mental inquiry (Ch. shen lu)

2) decision (Ch.jywe ding)

3) action (Ch. fa dung)

THREE REALMS (Ch. san jye)

1) realm of desire (Skt. kamadhatu, Ch. yu jye)

2) realm of form (Skt. rupadhatu, Ch. sz/shai jye)

3) formless realm (Skt. arupyadhatu, Ch. wu sz/shai jye)

FOUR KINDS OF NOURISHMENT (Skt. catvara-ahara, Ch. sz shr)

1) mouthfuls (Skt. kavali-kara-ahara, Ch. dwan shr)

2) mental contact (Skt. sparsa-ahara, Ch. chu shr)

3) volition (Skt. manah-sancetana-ahara, Ch. sz shr)

4) consciousness (Skt. vijnana-ahara, Ch. shr shr)

FOUR KINDS OF WISDOM (Skt. jnana, Ch. sz jr)

1) Great Mirror Wisdom (Skt. adarsa-jnana, Ch. da ywan jing jr)

2) Wisdom of Equality (Skt. samata-jnana, Ch. ping deng sying jr)

3) Wisdom of Wonderful Contemplation (Skt. pratyaveksana-jnana, Ch. myau gwan cha jr)

4) Wisdom of Successful Performance (Skt. krityanusthana-jnana, Ch. cheng swo dzwo jr)

FOUR TYPES OF DELUSION (Ch. sz hwo/hwei)

1) self-love (Skt. atma-sneha, Ch. wo ai, wo tan)

2) self-delusion (Skt. atma-moha, Ch. wo chr)

3) view of self (Skt. atma-drsti, Ch. wo jyan)

4) self-conceit (Skt. atma-mana, Ch. wo man)

SIX DESTINIES (Skt. gati, Ch. lyou chyu)

1) gods (Skt. deva, Ch. tyan)

2) humans (Skt. manusya, Ch. ren)

3) asuras (Skt. asura, Ch. e syou lwo)

4) animals (Skt. tiryagyoni, Ch. chu sheng)

5) ghosts (Skt. preta, Ch. e gwei)

6) hell-dwellers (Skt. nairayika, Ch. di yu)

SIX PATHS OF REBIRTH See SIX DESTINIES

EIGHT CONSCIOUSNESSES (Skt. vijnana, Ch. ba shr)

1) eye-consciousness (Skt. caksur-vijnana, Ch. yan shr)

2) ear-consciousness (Skt. srotra-vijnana, Ch. er shr)

3) nose-consciousness (Skt. ghrana-vijnana, Ch. bi shr)

4) tongue-consciousness (Skt. jihva-vijnana, Ch. she shr)

5) body-consciousness (Skt. kaya-vijnana, Ch. shen shr)

6) mind-consciousness (Skt. mano-vijnana, Ch. yi shr)

7) defiled/defiling mind-consciousness (Skt. klista-mano-vijnana, manas, Ch. yi)

NINE GROUNDS (Skt. navanupurvavihara, Ch. jyou di)

1) Realm of desire (Skt. kama-dhatu, Ch. yu jye)

2) First Dhyana (Skt. prathama-dhyana, Ch. chu chan)

3) Second Dhyana (Skt. dvitiya-dhyana, Ch. er chan)

4) Third Dhyana (Skt. trtiya-dhyana, Ch. san chan)

5) Fourth Dhyana (Skt. caturtha-dhyana, Ch. sz chan)

6) Infinite Space (Skt. akasanantyayatana, Ch. kung wu byan chu)

7) Infinite Consciousness (Skt. vijñananantyayatana, Ch. shr wu byan chu)

8) Nothing Whatsoever (Skt. akincanantyayatana, Ch. wu swo you chu)

9) Neither Cognition Nor Non-Cognition (Skt. naivasamjnasamjnatana, Ch. fei syang fei fei syang chu)

NINE PRECONDITIONS (Ch. jyou ywan)

- 1) Space (Ch. kung)
- 2) Light (Ch. ming)
- 3) Organ (Ch. gen)
- 4) State (Ch. jing)
- 5) Attention (Ch. dzwo yi)
- 6) Basis of Discrimination (Ch. fen bye yi)
- 7) Basis of Defilement and Purity (Ch. ran jing yi)
- 8) Fundamental Basis (Ch. gen ben yi)
- 9) Seeds as Basis (Ch. jung dz yi)

TEN GROUNDS (Skt. dasa-bhumi, Ch. shr di)

- 1) Ground of Happiness (Skt. pramudita-bhumi, Ch. hwan syi di)
- 2) Ground of Leaving Filth (Skt. vimala-bhumi, Ch. li gou di)
- 3) Ground of Emitting Light (Skt. prabhakari-bhumi, Ch. fa wang di)
- 4) Ground of Blazing Wisdom (Skt. arcismati-bhumi, Ch. yan hwei di)
- 5) Ground of Invincibility (Skt. sudurjaya-bhumi, Ch. nan sheng di)
- 6) Ground of Manifestation (Skt. abhimukhi-bhumi, Ch. syan chyan di)
- 7) Ground of Travelling Far (Skt. duramgama-bhumi, Ch. ywan sying di)
- 8) Ground of Not Moving (Skt. acala-bhumi, Ch. bu dung di)
- 9) Ground of Good Wisdom (Skt. sadhumati-bhumi, Ch. shan hwei di)

10) Ground of the Dharma Cloud (Skt. dharmamegha-bhumi, Ch. fa yun di)

ONE HUNDRED DHARMAS See Shastra on the Door to Understanding the Hundred Dharmas.

D. WORKS CITED

Han-Shan (Ta Shr). Sying-syang Tung-shwo. Ming Dynasty; rpt. Taipei: Fo-jyau Chu-ban She, 1976.

Hui-li. Life of Hsuan Tsang.

Maitreya (Bodhisattva). Yogacarabhumi-Sastra (Treatise on the Stages of Yoga Practice). Ch. yu chye shr di lun. T. 1579.

Sywan-Dzang (Tripitaka Master). Cheng Wei-Shih Lun (Treatise on Consciousness-Only). T. 1509. (Reconstructed into Sanskrit as vijnaptimatratasiddhi.)

Vasubandhu (Bodhisattva). Shastra on the Door to Understanding the Hundred Dharmas with Commentary by Tripitaka Master Hua. Talmage: Buddhist Text Translation Society, 1983.

Vasubandhu (Bodhisattva). Trimsaka (Thirty Verses on Consciousness-Only). Ch. Wei-shr san-shr lun

Sources :

online.sfsu.edu

www.namsebangdzo.com